BURIAL

763 616 If it were thought a man would die within a day or two, the chief of his moiety would be asked to send a messenger to notify and assemble his relatives. Burial was made the 764 morning after death occurred. The deceased's own family washed the corpse, put it in its best clothing, adding ornaments of "money" beads and personal talismans, such as those of eagle-down string. Then the body was wrapped, with flexed posture, in hides.

764 767 Meanwhile official buriers (tono´č:m) had dug a grave, and they came to carry away the corpse and bury it. P.D.W. thought that this occupation "went from father to son," but he was uncertain under questioning. He emphatically denied that they were berdaches: "they were just plain men and women." They performed no dance, nor did they make a speech at the grave.

765 773 The story of the man who followed his wife to the afterworld was not known to P.D.W., and when told of this legendary trip, he evinced great surprise. (This lack of information was one of the many peculiarities of this informant and his knowledge.)

765 302 Mayfield reports the usual shortening of hair and the smearing of pitch and charcoal on women's hair and face as evidences of mourning.[21]

SHAMANISM

756 This subject was a difficult one for P.D.W. From others I had learned that he had been a doctor's winatum and, like most of them, had acquired considerable knowledge of doctors' ways. With the disappearance of true doctors among the Indians today, he had attempted to practice himself. While not eminently successful, he at least had the respect of neighboring Indians, who often appealed to him for help. It was also said that he had been put in jail twice by white authorities because of this practice, a punishment which the old man bore with fortitude, stating that "they can put me in jail, but they can't kill me." Consequently, questions on his own methods of doctoring had to be avoided, and he even hedged away from queries about specific doctors of earlier [778] times. However, in a sudden excess of confidence he got out his martenskin talisman to show me. This he stroked with a kind of loving abstraction as we were talking, and he voluntarily gave it to me to hold and stroke. In [683] old times evil shamans were dispatched, with public approval, as elsewhere in the San Joaquin.

756 787 276 To be a doctor you had to have a dream (ana´tsiwal)[22] of an animal or bird, which was

[21] Latta, op. cit., 39.

[22] To be sleepy is en´t:m. The name of the tribe Entimbich was mentioned here, and P.D.W. denied any pun or meaning in this connection.

586 Divorce was usually caused by sterility, though the usual practice was for the man to have a child by another woman; "he didn't bother to leave his wife unless he disliked her." When a man left his wife, he took only his personal belongings and not more than one horse, if he possessed any. When a couple separated, the parents-in-law usually remained good friends and did not return any gifts which had been exchanged at betrothal.

Death

763 When a death was imminent, a winatum was [624] sent to notify relatives on both sides of the person's family. Kin beyond the degree of first cousin were not usually notified, E.M. thinks, but this depended on how friendly a 764 relative had been with the deceased. A daughter washed and dressed the corpse; if there were no capable daughter, the mother would. This was regardless of the sex of the deceased. The corpse was laid on a pallet or deerskins on the floor, and the mourners all marched around it as doleful songs were sung by the professional corpse-handlers (čowe´'ič). This performance was kept up as continuously as possible for two days.

764 The corpse-handlers had prepared the cre- 767 mation fire and carried the corpse to it. Everyone came, the mourners sitting near by wailing, the onlookers joining in. After two days the corpse-handlers gathered up the bones in a [285] basket and buried them. The basket was a special, well-made, "pretty" one of conical shape called ponik. Who made or supplied this E.M. did not know. The corpse-handlers were paid for their services.

765 The period of mourning was indefinite. A widow cut off her hair, stayed quietly near her home until the large mourning ceremony was made, a period of one or two years.

767 The corpse-handlers were not transvestites, so far as E.M. knows. She stated that her paternal grandmother's sister, Woji´lit, was a normal woman, but followed this profession. She thinks that these people "grew up that way," i.e., with a desire "to get rid of the dead." They had no special totemic or dream helper, and "worked" for either moiety.

775 After death the spirit of the deceased went north until it came to a river. If it crossed this successfully, it went up; if it failed, it went down.

766 An unusual burial.--To illustrate an exceptional burial E.M. told the following anecdote which was related to her by Šaha´ma, an old Posgisa man.

This old man had gone out to help the women with seed-gathering. They went toward Table Mountain. Two strange boys were around hunting and, high on the cliffs of the mountain,

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 196 b] Chuckchansi

Death

763 When a person was about to die and nothing further could be done to save him, his attendants raised him up a little bit, said J.R. Then when he expired they said, "Now, that's the last breath. Lay him down." Many people were around watching. Immediately these spectators burst into tears and their crying was continued for two days. "A big bunch of people comes, looks at the corpse's face, then cries three or four minutes. Then a relative tells them to go sit down -- take a rest. No one sings at this time."

764 According to N.W., at a death the whole tribe assembled. The corpse was not dressed, but wrapped in a rabbitskin blanket and adorned with a bead belt and necklaces. All the people who came sang, wailed, and danced continuously for three days and nights.[124] Alternate periods of rest and activity lasted about thirty minutes. There were four official singers who sang the same songs over and over. The dancers moved, sexes mixed but not holding hands, in a single file with high stamping step around the corpse, crying as they moved.

In earlier times cremation was done; by the time N.W. was a little girl burial was the established practice [probably about 1860, after white influx. -- A.H.G.] Only those dying of snake-bite or by violence were cremated, according to Powers.[125] The old cremation place was g'o'wo'neu (on Coarse Gold Creek near the present power house). It was said the ashes were not buried, "just left there for the wind to blow away."

Since burial became the practice, the graves have always been made in the present cemetery. These were never far from the village to which the dead had belonged. The grave was about two feet deep; with digging sticks it took at least one day to excavate. The cavity was not lined.

After the body was put in the grave, its clothes and possessions were added. Gifts from relatives and friends, usually baskets, were added, the baskets being placed one over the head, another over the feet, and little ones along the body. These were always deliberately despoiled by cutting. Then loose beads were scattered over all. There was no special song for burial; the same as that of mourning was sung while the mourners cried and "danced" around the grave. The grave was then filled with earth.

Cremation was the normal disposal of the dead in old times, according to J.R. Nevertheless he continued his discussion with references to interment, perhaps unconscious that he

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[124] The corpse was kept but one night, then carried to its pyre on a litter handled by 4 men, according to Kroeber (Handbook, 499).

[125] p. 383.

[P. 2366] Western Mono NS25

W Y 561 192

moa ʻbi hu ʻu ʻpi na ʻnop: girl twelve to twenty years old
moa ʻbi ti ʻkinana: young man twenty to forty years old
hu ʻu ʻpi ʻtu ʻamoge: young woman having borne children
moa ʻbi na ʻnany·p: man forty to sixty years old
moa ʻbi nana ʻpi ʻ·p: woman forty to sixty years old
moa ʻbi moa ʻbh·l·p: old man
moa ʻbi hube ʻči ʻ·p: old woman

Death

W Y 763

When a person was seen to be dying, people gathered about and old women began weeping. A winatum or possibly "just any person" would notify relatives in other villages to come as soon as possible. All the mourners remained near the corpse, weeping throughout the night.

W Y 764

Meanwhile, the dead person was washed, dressed in his best clothing, and wrapped in a rabbit-skin blanket. Then the body was flexed, knees to chin, wrapped in deerskin, and tied with sa' cord. In the meantime, grave-diggers (lu ʻkoluč, Michahai) were excavating a pit with sharpened sticks (a ʻči) and baskets. They did not fear to step into the grave. This service was not paid for.

Cremation.---The informant (S.O.) had never seen cremation, but knew that it was practiced just before his time. He thought that all the "people up this way" (Chukaimina, Michahai, Eptimbich, Wobonuch) used cremation before white influence was felt.

At the time of death a winatum was told to get a great amount of dry wood. (S.O. did not know how the wood was arranged.) Early the following morning the corpse was placed on the pyre and burned. Possessions were burned at this time, but after the change to interment they were reserved for the Annual Mourning Ceremony. After the fire had cooled, the bones were collected and placed in water.

W Y [769]

S.O. believed that, when cremation was practiced, the bereaved immediately forgot their loss. He thinks that the Annual Mourning Ceremony has been adopted to counteract the sorrow that lingers when the deceased are buried.

W Y [192]

In connection with this S.O. gave the following phrases: tu ʻlšu mai (burn person, cremation); luku ʻlšu mai (bury person, interment); mai tao ʻi ʻči (person dead); pučo ʻn tao ʻi ʻči (man dead); muṭi ʻhoi tao ʻi ʻči (woman dead).

Burial.---According to S.O., these same men, or sometimes women, carried the corpse to the grave: a man carried a man, a woman a woman. When doing this, they were called šo ʻnoluč (tawa ʻtsa šonoluč, dead to carry). They were paid for this as a separate service. The corpse was removed from the house by the normal entrance.

W Y 764 767

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Wah-puk'-in and Ho'-we-un showing the interior of a Yokuts tule-thatched house and a bed. A shallow pit is filled with loose tules and covered with a tule mat. Covers consist of a doubled rabbit-skin blanket. Hanging from the house frame is a twined and a tule chewmish, or all-purpose hanging baskets. The large basket at the left shows kots, or obsidian arrow point. The one at the front right shows quail, arrow point and ants.

and meats and fish were suspended from the framework of the house overhead. In addition to these things was the usual collection of wild animal skins, prepared basketry materials, fiber for making string, and any amount of other raw materials from which were to be prepared the various articles necessary to the life of the Indians.

"At every permanent village occupied by two or three hundred Indians, there were probably from four or five to as many as a dozen of these larger semi-permanent houses. They were usd for ten or twelve years, or until there was a death in the family, at which time the Indians burned the house in which the death occurred."

Often a sick or aged person was carried outside to die, so that it would not be necessary to burn the house. In 1937, *Ichow*, last Chief of the *Wakchumne*, died of dropsy after several days of exposure under a broiling July sun, because he

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

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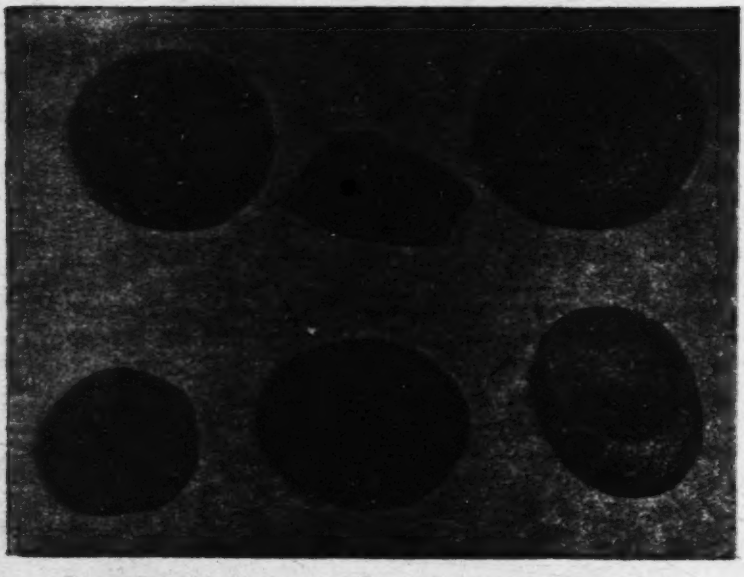

It was probably because the Yokuts had access to several deposits of steatite that they did not develop the art of pottery making. The above steatite cooking vessels were placed directly in the fire. Top center and lower left are frying pans. Top left and right are large closed pots, holding about three gallons and used for boiling and stewing. The two lower right are shallow, open cooking vessels. Aged Yokuts have stated that meat, greens, acorns, mushrooms and other fungi were cooked in such vessels.

had been taken sick in a white man's house and the family knew they could not burn it.

361 In many places where cultivation has not destroyed them, the remains of these houses are even yet to be found along the banks of streams and lakes throughout the entire San Joaquin Valley. At one village site near what was once the northwestern shore of Tulare Lake and described in a former chapter, the writer just a few days before this manuscript went to press counted the ruins of more than twenty of these houses.

221 342 During the acorn and other seed seasons, with the exception of a few old persons, the Indians were likely to leave the permanent village and live for a month or more at temporary camp sites near the ripening seeds. Consequently, during the major portion of the time, when the most of the Indian population was